THE
Grand Inquest,
Or a full and perfect
ANSVVER
To several
REASONS.
By which it is pretended His
ROYAL HIGHNESS
THE
Duke of York
May be proved to be
A Roman Catholick.

BIBLIOTHECA BODLEIANA

The Second Edition.

LONDON, Printed for *James Vade* at the *Cock* and *Sugar-Loaf*, near S. *Dunstans* Church in *Fleet-Street*, 1680.

THE
Grand Inquest.

Or a full and perfect

ANSWER

To several

REASONS

By which it is pretended His

ROYAL HIGHNESS

THE

Duke of York

May be proved to be

A Roman Catholick.

The Second Edition.

LONDON, Printed for *Walter Wilde* at the Orchard *Sugar-Loaf*, near S. *Dunstan* Church in *Fleet-Street*, 1680.

Courteous

READER,

Having seen a Pamphlet some time since, Entituled, Reasons whereupon the Duke of York may most strongly be reputed, and suspected to be a Papist: *Not knowing, but that it may come into*

the

the hands of some, whom I would not have Poysoned with these fallacious Arguments; I thought it my Duty to Answer them: That the World may see the Malice and Rage of some Seditious Persons, who, by loading the Duke with Scandalous Aspersions, endeavour to lessen his esteem with the King: And, if that will not do, to brand his Reputation in the opinion of the Credulous Multitude; That they may the sooner introduce their own Maximes *into the* Government; *which are not more fatal to the King, than Destructive to his Subjects.*

Therefore, kind Reader, beware, and think not, whilst these Stigmatize the Duke, they are

Innocent

Innocent themſelves: 'Tis their Guilt makes them endeavour to overthrow the Government; And, they had rather ſee the Nation Ruined then themſelves brought to anſwer their breach of Laws: And obſerve it when you will, Whoever ſhall go about to Fortify the preſent Government againſt Faction, and Rebellion, ſhall, by the Seditious, be reported to introduce Popery; *Or, to be* Popiſhly affected: *Knowing, at the ſame time they do ſo, they win upon the giddy Vulgar, who have no greater* Antipathy *then againſt the Biſhop of* Rome: *And by this Device, commonly, they deliver themſelves from that Puniſhment which they ought juſtly to undergo. And, this, to me, is a better Argument, that the Duke of York is no Papiſt;*

ſince

since the Seditious only would have him thought so, then, all the Reasons they have given, can, probably make him one. Your belief of this will compleat my wishes, which are, that you may be Happy,

Farewel.

A

A full and perfect ANSWER To the REASONS Whereupon the Duke of York MAY Moſt ſtrongly be reputed, and ſuſpected to be A Papiſt, &c.

Reaſon 1.

BEcauſe 25 Car. 2. *When an Act was made to throw* Popiſh Recuſants *out of all Offices and places of Truſt ; The* Duke *of* York

did lay down ſeveral great Offices, and Places of Truſt; As Lord High Admiral of England; *Generaliſſimo of all his Majeſties Forces, both by Sea and Land; Governor of the Cinque-Ports, and divers others; Thereby to avoid the Puniſhment of that Law againſt* Papiſts.

Anſwer 1.

This Act of 25 *Car.* 2. doth not reach the *Duke* of *York*. For, it was made (as the Reaſoner well obſerves) to throw *Popiſh Recuſants* out of all Offices, and Places of Truſt: And, to diſplace them from the Houſhold, Service, or Employment of His Majeſty; Or, of His Royal Highneſs the *Duke* of *York*; which words, Or of His Royal Highneſs, the *Duke* of *York*, are a plain *Exception* of his Perſon, and, that he is not within the meaning of the aforeſaid *Act*. For the words of the Act bear this Natural Conſtruction, (*viz.*) That no Perſon or Perſons whaſoever,

whatſoever, are intended to be in any place of Truſt, or Service, about the King, or *Duke* of *York*, but ſuch, who are well affected to the Eſtabliſhed Government of this *Nation*.

But, admit the Duke had taken the *Teſt*, as in the *Act* mentioned, when he was not obliged to do it: Had he not too officiouſly declared himſelf, even in that point, that the Parliament did not think convenient to oblige him? Would not his Adverſaries have inſinuated into the Vulgar, that what he did, was a force upon him, and not his own inclination? Nay, what ſhould he have gained in the opinion of the People, by paſſing ſuch a Complement? Are not many in the Houſe of Lords, notwithſtanding this *Teſt*, traduced for *Papiſts*? And, many more to be *Popiſhly affected*? Are not thoſe that do not humour them according to their *Capricio*, called Recuſants? And, thoſe who affect coming to *Church*, called *Church-Papiſts*? By this, it is plain, the Duke did not lay down his ſeveral great Offices becauſe he was

a Recuſant; Or, to avoid the puniſhment of that Law againſt *Papiſts*; But for ſome other Reaſon, beſt known to the King and himſelf: This ſhall ſuffice for an anſwer to the firſt Reaſon.

Reaſon 2.

In 30 Car. 2. *When an Act was made to diſable* Papiſts *from Sitting in either Houſe of* Parliament, *there was a* Proviſoe *inſerted in that* Act, *that it ſhould not extend to the* Duke *of* York, *on purpoſe, to ſave his Right of Sitting in the Lords Houſe: Though he refuſeth to take thoſe Oaths which the* Proteſtant Peers *ought to do.*

Anſwer 2.

This *Act*, nor any thing contained in it, does in the leaſt aſperſe the *Duke* of *York*, as a *Papiſt*: For, if, out of reſpect and kindneſs

neſs, the Parliament would not reach *Him* with an Oath, (of which they knew he had no need) but, only inquire into themſelves, to find out who were *Papiſts*, and who not, by this diſabling *Act*: Was it not neceſſary that a *Proviſoe* ſhould be inſerted into that *Act*, that it ſhould not extend to the *Duke* of *York*? I wonder therefore, with what impudence this ſhould be conſtrued to be done on purpoſe to ſave his Right of Sitting in the Lords Houſe, though a *Papiſt*, when the words of the *Proviſoe* will bear no ſuch Conſtruction? But rather, value him as a Perſon of that Honour, and Generoſity, that they could do no leſs than diſtinguiſh him from the reſt of his Majeſties Subjects: Eſpecially, ſince he is ſo nearly related to the *Crown*; Has ſo well deſerved of the *King*: And, has been ſo often thankt for his good Services, by *Themſelves*.

Reaſon 3.

Reason 3.

That His Majesty in his Speech *on the sixth day of* March, *in the one and thirtieth Year of His Reign, does give for a Reason, to the* Parliament, *why he sent his Brother out of* England ? *Because he would leave no man room to say, that he had not removed all causes, which might influence him to Popish Councels.*

Answer 3.

This Reason is not strong enough to make any person suspect the Duke to be a *Roman Catholick*: For, when his Majesty did compliment his *Parliament*; and, had acquainted them with what great things he had done for the Uniting of the minds of all his loving Subjects to himself, and one another; by excluding the *Popish* Lords from their Seats in

in *Parliament*; the Execution of ſeveral men upon the account of the *Plots*; and of the Murder of Sir *Edmundbury Godfry* and Diſbanding the Army then on foot: at laſt his Majeſty declares "Above all, I have com-"manded my Brother to abſent himſelf from "me, becauſe, I would not leave the moſt "Malitious Men room to ſay, I had not re-"moved all cauſes which could be pretend-"ed, to influence me towards Popiſh Coun-"cils. Was ever the ſence of a King, and of a loving Brother ſo evilly wreſted? For, when his Majeſty commands his Brothers abſence, Is it not to ſtop the mouths of the moſt *Malicious*? And, is their ſpiteful calling of the Duke *Papiſt*; Or, inclining him towards *Popiſh* Councils called, by his Majeſty, any thing elſe, than a *Pretence*? What then ſhall be ſaid to ſuch *Malitious Pretenders*? If, even their own requeſts granted, though never ſo unreaſonable, will not give them ſatisfaction: It behoves therefore, his Majeſties good Subjects to be more Unanimous and hearty to one another: That ſo it may

break

break the hearts of all *Malitious Pretenders*, who, under the Vizzard of Liberty, Property and Religion, Endeavour the Destruction and Ruine of the King and Kingdom.

Reason 4.

There have been divers Letters read in both Houses of Parliament; and at the secret Committee of both Houses, from several Cardinals, *and others at* Rome: *And also, from other* Popish *Bishops, and Agents of the* Popes *in other Forraign parts, which do apparently shew the great correspondence between the* Duke *of* York *and the* Pope: *How the* Pope *could not choose but weep for Joy, at the reading of some of the* Dukes *Letters: What great Satisfaction it was to the* Pope *to hear the Duke was of the* Catholick Religion: *That the* Pope *has granted* Briefs *to the* Duke: *And sent him* Beads, *with ample Indulgences; and much more to this purpose*

Answer 4.

Answer 4.

I perceive we are not like to want such Men as *William Prynne* to search into Princes Cabinets. God forgive them that do it: But, if it fare with them as (in King *Charles* the First's time) it did, with others, upon that account; I shall not wonder: 'Tis prudence in Princes to keep a correspondence even, among their Enemies: Must therefore, their Subjects quarrel their proceedings, that know not what it tends to? A Civil Behaviour or Complement is the least that is due to the *Turk*, or *Pope*: We are obliged to Trade in those Countries: Yet, we cannot, with safety, and Security, without a Correspondence; Neither can any Foreign War be Commenced without Allyances: And, who are more proper to transact such Affairs, than prime Ministers of State? Those are to be wondred at, who call the Duke *Papist*: When the Reasons they give for it, are no

more to be valued, than the *Rheume* that issued from the *Popes* Eyes, when he read the pretended Letters: The *Pope* might, probably, weep, when he heard the Duke was a *Papist*: It being such a report as formerly, ruined the *Romanists* in *England*; And brought our most Protestant King *Charles* the First to the Block: And, under such another pretence against *Popery*, probably, the Duke may Suffer, though no *Papist*: The *Pope's* Joy, may be great, for the Fall of *Charles*, and *James*; But his Tears are for his *Catholicks*; who are many times obnoxious to the Law, but must alwayes be the Sacrifice to the unhallowed Fury of Faction, and Fanaticism. In fine, it is strongly to be believed, that those who will not relinquish their Schismatical Wayes; and, grosse Lying: Will not, at last, stick at Perjury, and Subornation: And therefore, no wonder if such simple Pamphlets of *Briefs*, *Beads*, and *Indulgences*, and such Stuff, is part of the Dukes Accusation.

Reason 5.

That the whole House of Commons have declared him to be a Papist in their Vote, Sunday April 1679. Wherein it is resolved, Nemine Contradicente, that the Duke of York being a Papist, and the hopes of his coming, such, to the Crown: Has given the greatest countenance and incouragement to the present Conspiracy, and Design of the Papists against the King and the Protestant Religion (2) What this Conspiracy is, will appear, by a Declaration of both Houses of Parliament, March 15, 1679. Wherein it is Resolved, Nemine Contradicente, By the Lords Spiritual, and Temporal, and Commons Assembled in Parliament, that, They do declare, They are fully satisfied (by the Proof they have heard) That there, now, is, and, for divers Years last past, hath been, a Horrid and Trasonable Plot and Conspiracy, continued, and carried on, by those of the Popish Religion; For the Murthering His Majesties Sacred person, and for Subverting the Protestant

Religion: And, antient, and well Eſtabliſhed Government of this Realm.

Anſwer 5.

It is affirmed, in this fifth Reaſon, That the Houſe of Commons have declared the *Duke* of *York* to be a *Papiſt*: I ſhould ſooner have believed it, if the King, and Houſe of Lords had concurred with them: Or, rather, if the *Duke* of *York* had declared it Himſelf; But, till then, I muſt ſuſpend my Belief, what ever is ſaid to the contrary: And it would be prudently done of all Perſons, (none having Authority, (as things ſtand) to inquire into that matter) to do ſo too; leſt they depart with as little ſatisfaction, of what they came about; as thoſe *Doctors* who came to Queen *Elizabeth*, to queſtion her about the *Real Preſence* in the *Sacrament*: To whom, that *Oracle*, made this wiſe *Anſwer*.

Christ was the Word that spake it,
He took the Bread and brake it,
And, what the Word did make it,
That I Believe, and take it.

Reason 6.

That besides all this Proof: And much more to this purpose: It is most notoriously evident, He has for many Years absented Himself from all Protestant *Churches, during Religious Worship.*

Answer 6.

Should many Years absence from *Church*, during *Religious Worship*, be a Badge of *Popery*; then all, or, most of the *Non-conformists* must go under the same *Livery*; And, the Duke by that Reason might be esteemed a *Phanatick*, as well as a *Papist*: Therefore since this

Reason

Reaſon is illegal: And has no force of Argument in it, I ſhall paſs it by: Only, I ſhall hint thus much to the Reaſoner: That, had he enquired of the Dukes *Chaplaines*; He would not have been ſo ignorant of the quality of that *Devotion*, and *Piety*, that the Duke does conſtantly exert.

Reaſon 7.

By the Evidence of Credible Witneſſes, He has been ſeen at Maſs, *Receiving the* Sacrament, *and at* Confeſſion.

Anſwer 7.

The *Reaſoner* would do well to conſider that, (according to the meaſures himſelf has taken) a man may have been of *ſeveral Opinions*: And, after that, be a true *Proteſtant*, of the Church of *England*: But, ſince all the foregoing

foregoing Reasons to prove the *Duke* a *Papist*, are only Sophistical, Malitious, and Spiteful, the *Reasoners* Witnesses to make good his seventh, and last Argument, *are* not to be believed: For, admit the *Duke* had been at *Mass*, &c. If they be honest *Papists*, 'tis not to be thought they would inform against the *Duke*: If they are false *Knaves*, they ought not to be *Credible* Witnesses: Besides, there is something to be said for *Curiosity*: The Duke, as other *Protestants*, may have been at a *Quakers*, Or, other *Fanatick Meeting*, or at *Mass*; must this, therefore render him suspected to be of *this* or *that* Opinion? No, I rather think, that those who are true *Protestants*, according to the Church of *England*, by hearing, and observing the *Errours* of the *One*, and *Ridiculousness* of the *Other*, are *better* confirmed in our Protestant Doctrine: And, further, this Argument is to be looked upon as most fallacious: For, if the *Reasoner* be unable to prove the Duke to be a *Papist*, by his Witness that he has ready to produce: Yet, he may, by the same Evidence, prove him-

him to be a Member of the Church of *England*; allowing, only, Our *Liturgy* to be the *English Mass*, which, to the hot headed *Phanatick* seems to be as Criminal and Superstitious as the *other*, so that the *Reasoner* seems to aim at nothing else, but to make the Duke declare Himself: And therefore, he will call Him *Papist*, or what he pleases, rather, than be ignorant of what he so eagerly desires to know: And, probably he is so inquisitive, because he would suit his *Religion*, according to a prospect of the Times, (as 'tis very likely, he has often done heretofore) which, this reservedness of the Duke perhaps, may hinder: And, to such nimble Wits, it is a great disgrace, to be outwitted, in paying an early Devotion, to what is like to succeed, be the *Doctrine* what it will: And, for this cause, perchance the *Reasoner* may think himself obliged to remain an *Atheist*, till he knows better what to trust to: But, now if these *Answers* shall give him, Or, his Adherers any Satisfaction, I shall be very glad: And, that I may the better se-

cure

cure them from that wicked Sin of *Atheism*; I ſay, that thoſe who will not allow the Duke to be a *Proteſtant* do ſeem (Together, with *Himſelf*) to condemn His Royal Father, who Educated Him; And alſo, the *Clergy* of *England*, and the whole *Epiſcopal Party*, who do adhere to him, and think him Innocent of theſe accuſations: Yet, *theſe* have taken the *Teſt*.

I ſhall conclude with this ſerious *Admonition* to all thoſe who are Traducers of Others, and Diſturbers of Government, under the Maſque of Religion; That, they ſpeedily pull off their vizards, and, really, appear what they pretend to be, Loyal to the King, and mindful of his Countreys good: Otherwiſe, the time may come, (and, the ſooner the better) That their Diſguiſe ſhall be torn off by the hands of Juſtice: And, when the People ſhall ſee their Wolfiſh Faces; And, (how

under their *Sheeps Cloathing*) they have been deluded by them; Then, Then will be the Joyful Day; Then ſhall Treaſons, and Factions Ceaſe; when the Traytors and Seditious ſhall ſuffer according to Law.

FINIS.